

LETTER

FROM

A Gentleman in the Country,

TO

His Friend in EDINBURGH,

CONCERNING

Mr. *WH* - - - *F* - - - *D* :

Wherein his MISSION, DOCTRINE
and CHARACTER, are impartially en-
quired into and examined.

Let him that thinketh he standeth, take heed lest he fall.

EDINBURGH:

Printed in the Year MDCCKLI.

[Price Four Pence.]

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A Collection in the County,

Q. T.

His friend in Edinburgh



and CHARACTER, and especially as
quined into and examined.

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Printed in the Year MDCCLII.

[Rice & Co.]

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L E T T E R

C O N C E R N I N G

Mr. *WH---F---D*:

Wherein his *Mission, Doctrine* and
Character are examined.

S I R,

AS there is nothing more agreeable to us in the Country, next to the good Accounts of our Friends, and of your Family in particular, than the *News-papers, Magazines, &c.* which are the only Amusements we have within Doors; I must own we have of late been much entertained with the publick Accounts of that extraordinary Stranger whom no doubt you have seen and heard too. There is scarce a Week has passed but what we have had something told us of Mr. *Wh—fi—d* in some shape or other; and really his long stay in *Scotland*, and the great Encouragement I hear he has had to continue longer amongst us, prevailed with me to give you this Trouble, that (if possible) you would be so good as satisfy me

in some things which, in my humble Opinion, nearly concern us as Christians and Members of Society.

Perhaps nothing but necessary Avocations and some domestick Business (which I hear a great many others have thrown up) would have kept me from sharing of that precious Nectar distilled in the *Hospital-park*.

At the same time you must know, that I am lucky in the Acquaintance of a Gentleman in my Neighbourhood, who now and then turns over old Books, and is really a Man of some Letters. He stopt me from doing any thing suddenly; conjured me to have a Regard to the Peace and Order of Society, and the regular established Forms of the Church to which I have always repaired; and desired especially I should avoid giving Offence to my own Pastor, with whom I have cultivated the greatest Friendship, and from whom I have received much Comfort, and solid Advice, in the many uneasy Accidents of Life.

Much about this Time I heard of Mr. *Wh—fi—d*'s leaving *Edinburgh*, but that he was to return soon; and though I found in myself something of that Curiosity natural to Mankind, (which by the by is nothing but a

Humour

Humour of running away from one's own Business to mind the Concerns of others) yet I was prevailed on to stop my coming till I should have some Satisfaction in these Particulars, *viz.* By whom Mr. *Wh—fi—d* was sent into *Scotland*, and by what Authority he acted? What his particular Errand was here? What Conformity, or Disconformity, there was in his Doctrine and Practice with respect to that of the Church of *England*? &c.

As to his Mission, I am told that he received the Orders of a Priest, at least of a Deacon, from the Bishop of *Gloucester*; but how to reconcile this with his present Practice, and the Constitution of the Church of *England*, I was at some loss. My good Friend assures me, that few or none are put into Orders there, but *in ordine ad locum*, with a View to serve a Cure, or where the Statutes of particular Colleges in *Oxford* or *Cambridge* require Orders to be conferred on such as are on the Foundation of these Houses, and of such a standing in the University, who take their Turns in the University-church in the publick Offices of Religion, till they are otherwise provided.

They may be indeed sent abroad as Missionaries, and must be answerable to their Or-

dinary for their Conduct, and from time to time must give Account of their Ministrations and Success. Such a one perhaps was Mr. *Wh—fi—d*; and it is to be hoped he has had good Success in *Georgia* and other Places he has visited, and made Account of his Labours to the Bishop of *London*, and received his Lordship's Blessing.

But what concerns me, and many others, is his *Mission* here. I would therefore ask you, or rather Mr. *Wh—fi—d* himself, what Deed he has in Writing from the Bishop of *London*, (for as a Missionary I take it for granted that his Lordship is his Superior,) empowering him to preach and pray (for as to the Administration of the Sacraments, I have not heard he has done any thing) in the Way and Manner he does in the Fields,

My Friend tells me, that on Church-principles we should see his Lordship's Authority interposed, and know for what End he was sent amongst us. By reading the Offices for the Ordination of Priests and Deacons, one can easily see what Powers were conveyed to him: And indeed one of them he has exerted powerfully since his coming into *Scotland*, that is, *Preaching*, to the Admiration, I wish it has been to the Edification, of many.

But

But what sort of Errand was this? Have we not the Gospel of *Jesus Christ* preached to us daily? Does not the Light of Christianity shine bright in our Faces, though many amongst us shut their Eyes against this Light and will not walk agreeably to the Precept of the Evangelical Law? And how often do our own Spiritual Guides exclaim against the Indolence and Impiety of many who profess themselves Christians, who hear the Word of God and do it not, and with a commendable Zeal lay before us both the Promises and Threatnings of the Gospel, and warmly recommend to us a Conformity with the Life and Doctrine of the Holy Jesus? Or was there really a Necessity of sending down a young Man, meanly educated, of Batchellor of Arts standing, and about twenty eight Years of Age, to teach the *Scottish* Clergy their Duty, and direct them to more Accuracy, Life and Zeal, in the Discharge of the several parts of their Function?

Since therefore I have heard of no such Deed in Mr. *Wh—fi—d*'s Favour, I must take it for granted he has none; and whether he has registred his Letters of Orders, or taken the Qualifications the Law requires, I cannot tell, nor does it much concern me.—It has been hinted, both to me and my Friend

in the Country, that this young Gentleman pretend to an extraordinary Mission; which indeed was what raised my Curiosity most; for such it must needs be, since in all Probability he has come into *Scotland* without an ordinary one from his own Bishop: I say an ordinary one; for the good old Gentleman assures me, that, on Church-principles, any Privilege Mr. *Wb—fi—d* has, or can have, as a Priest or Presbyter, must, in the Exercise of it, be under the Regulation of his Ecclesiastical Superior; because, in every part of his inferior and derivative Office, he must and ought to act in Subordination to, and Dependence on his Ordinary. Now, this Claim of an extraordinary Mission to preach the Gospel now-a-days, is the very highest of its kind; and if Mr. *Wb—fi—d* can make it good, I promise that both my Friend and I, with many others, shall attend him. We read indeed of extraordinary Missions both in the Old and New Testament, but withal of the sure and infallible Credentials they give us of this extraordinary Dispensation.

Pray, Sir, has Mr. *Wb—fi—d* satisfied any of his Hearers, or such as he vouchsafes to look on as his Brethren, as to this Particular? or, *does he beg to be silent on this Head* * ? This
last

* Mr. *Wb—fi—d*'s ordinary Answer to Questions put to him.

last way is the easiest, and will be found to be both the easiest and shortest for him, and all others of the same Kidney. I desired my good Friend's Assistance in this Particular, and begged he would help me as to my understanding something more than I did of the Nature of an extraordinary Call to the Ministry, or any such Office. He is a Person of great Modesty, and I was well aware that the Subject was intricate; but this much I made out, that an extraordinary Call to preach the Gospel, is, when Almighty God discovers his Will to any Man, with respect to the taking this Office, by extraordinary Ways and Manners; such as by an audible Voice from Heaven, as *St. Paul* and *Moses* were called; or by Dreams, as were some of the old Prophets; or in any other shape, contrary to the ordinary Laws of Nature, by which the World and every thing in it is governed.

Thus *St. Paul* speaks of it in his Epistle to the *Galatians* *: *Not of men, neither by man, but by Jesus Christ, and God the Father.* Thus were the Prophets of old called, and in like manner the Apostles, whom Jesus Christ himself immediately appointed for that Office. And this Call (added he) continued in the Church as long as the Divine Will, with respect to
 Man's

Man's Happiness, was not fully known, or committed to Writing; but that at length, when the Canon of the Scripture was finished, this extraordinary Call ceased, and was succeeded by the ordinary one. Has this young Divine any such Pretensions? Does he remember the Time and Place, and the Disposition and Frame he was in, when he was thus miraculously called of God? Has he, in consequence of it, wrought any Miracles, or done any thing in the way of his Office, so as to give Ground to any impartial Persons to think that he is immediately sent by God?

Probably this young Apostle will not directly speak out the Matter; and yet I do not see why he may not on one Occasion as well as another; for I am credibly informed, that, in a Conversation with a Friend who was urging his Subjection to his College-tutor, as narrated in his *Life* *, he, Mr. *Wh—fi—d*, said, *But I have a new Revelation*, and immediately subjoined, *Lord! What is Man?* I shall, with his good Leave, fill up the Period for once, *A vain, proud, aspiring, little Being; a Novice, a Babble, a Nothing.*

But don't many of his Admirers think he has a new Revelation? I have heard indeed, that

that the Gentleman has a Knack of dreaming, and particularly of Gold; which in a few Weeks answered in *Specie*, and was conveyed by the Hands of that Bishop who laid his Hands on him, even with that Circumstance of Sound which is agreeable to the Receiver, and of which Mr. *Wh—fi—d* was advertised in his Sleep, when he had yet nothing in his Hands. Some such Discoveries no doubt he has had before he set out for *Scotland*; for I am well informed the *Thing* has *specifically* answered. And who grudges it? A small Trifle of Money, extending perhaps, from publick Collections and private Donations, to six or seven hundred Pounds, can be of no great Account within the City and Suburbs of *Edinburgh*, where Trade at present is in such a flourishing Way, and where publick Buildings and Charity-houses are carried on and endowed with Ease and Expedition.

Some Moieties from the Country may be of use to defray this extraordinary Stranger's Expence, provided in his Night-visions he has had any Representation of our opulent Landward Parishes.

But, to return, something extraordinary there must needs be in Mr. *Wh—fi—d*, since Crowds not only of the lower, but of the higher Rank, have

have attended his publick Ministrations, and have been encouraged (as I have heard) so to do by the Example of a good many of the present established Ministers of *Edinburgh*; who have not only themselves been his Hearers, but have sat at his Feet, and received his Instructions, from their own Pulpits. Man had very early a great Desire and Thirst after Knowledge; and this Desire seems yet to prevail: Which, in my humble Judgment, is the only Apology can be made for those worthy Gentlemen, considering what they were to expect from a *Novice, not in Grace, but in Years* *; when, as I hear, they are told in his *Life* †, “ That the Holy Spirit from time to time
 “ had led him into the Knowledge of Divine
 “ Things; and that he had been directed by
 “ Watching, and reading the Scriptures in a
 “ certain Manner, even in the minutest Circumstances, as plainly as the *Jews* were,
 “ when consulting the *Urim* and *Thummim*
 “ at the High Priest’s Breast.”

Perhaps about this time a Century ago, it would not have been so in *Scotland*; so very incomplying was the Spirit of the 1641 in the then spiritual Governors of the Kirk from that of the present Time.

But

But will not this Piece of extraordinary Conduct, (do ye think) though supported from the Topick of more Edification and Knowledge, nay and from that of Charity too, be canvassed at the next General Assembly? I should think it would; for I am inform'd, that some Ministers of very established Characters have neither encouraged, nor countenanced Mr. *Wh—f—d* since he came into *Scotland*.

I had many other things to enquire of you concerning this Stranger, which could not at full length be contained within the Compass of one Letter; and which I'll just beg leave but to mention, because I once spoke of his *Doctrine* and *Practice*.

With respect to Mr. *Wh—f—d*'s Doctrine, that I mean on which he lays the greatest Stress, I hear it is that of the *Solifidians*, or *Antinomians*, which he preaches (as I am told) in every Corner; in Compliance perhaps with the *Seceding Brethren*, who at first seemed his greatest Favourites, and who were the first Set of Clergy (if after solemn Deposition they deserve that Name) he visited and conversed with. Pray, Sir, let me know if he preaches that Doctrine still; or if he maintains and supports it in his Life, Journals or Sermons; and point at the particular Passages. If he does,
the

the People must be poisoned ; for the Doctrine of Justification by Faith only, which does not work by Love, and is not productive of good Works, is a most pernicious Doctrine, and subversive of all the *moral Part* of Christianity. Is there here any Conformity, do ye think, with the Doctrine of the Church of *England*, as it is taught and expounded by her own Doctors? Has Mr. *Wh—fi—d* read Bishop *Burnet's* Exposition of the Thirty nine Articles? and particularly, has he duly considered what the Bishop has said on the eleventh, which treats of Justification by Faith only? Does he remember these Words * : “ A
 “ Man is then only justified, when he is freed
 “ from Wrath, and is at peace with God.
 “ And though this is freely offered to us in
 “ the Gospel through Jesus Christ, yet it is
 “ applied to none but such as come within
 “ these Qualifications and Conditions set before us in the Gospel. These Conditions
 “ are, Repentance, with which Remission of
 “ Sins is often joined, and Faith ; but a Faith
 “ that works by Love, that purifies the Heart,
 “ and that *keeps the Commandments of God*.
 “ Such a Faith as shews itself to be alive by
 “ *good Works*, by Acts of Charity, and every
 “ Act of Obedience ; by which we demonstrate, that we truly and firmly believe the
 “ Di-

* *Bishop Burnet's Exposition*, p. 126.

“ Divine Authority of our Saviour and his
 “ Doctrine ; such a Faith as this justifies,
 “ but not as it is a Work, or meritorious A-
 “ ction, that of its own Nature puts us into
 “ the Favour of God, and makes us truly
 “ just ; but as it is the Condition upon which
 “ the Mercy of God is offered to us in Christ
 “ Jesus : For then we correspond to his De-
 “ sign of coming into the World, that he
 “ *might redeem us from all iniquity*, that is,
 “ justify us, and *purify to himself a peculiar*
 “ *people, zealous of good works*, that is, fan-
 “ ctify us ?” All this you see is abundantly
 clear and intelligible ; and I have seen several
 Discourses wrote by the Doctors of the Church
 of *England*, wherein the Doctrine of the blef-
 sed Apostles St. *Paul* and St. *James* is proven
 to be the same. I am well convinced, that
 good Works are the genuine Evidences of a
 true and lively Faith ; that they are necessarily
 required of all Christians : Nor indeed do I
 see, why we may not say, on the other hand,
 that our Faith in God is rendered evident by
 our good Works. What therefore God has put
 together, no Man should put asunder. It is
 of the utmost Consequence to the more com-
 mon and ordinary Capacities, to have this Do-
 ctine set in a true Light : They are generally
 fond to hear of the easiest Way to Heaven ;
 and when the Doctrines of believing in Christ,
 and

and of coming to him for Salvation, are recommended, without the proper Cautions of what the Gospel enjoins to be done by them, the Consequences must be very fatal. I'm sure many learned Divines of the Church of *England* have guarded this Point sufficiently, though I have heard that this young Teacher has somewhere in his Journals pronounced an Anathema against the greatest Lights of his own Church, as Men quite destitute of the Spirit of God, and ignorant of true Religion.

This is not altogether modest, nor becoming of that Simplicity and Charity he is reckoned so conspicuous for by his own Admirers. But further,

Shall I believe what is told me, that though Mr. *Wh—st—d* has declared himself a Member of the Church of *England*, (some say only a Deacon) yet he has not so much as once, since he came into *Scotland*, begun or concluded his Worship with the Lord's Prayer, or Doxology? This is far from the ancient Practice, and from that of the Church where he was ordained. *But he has a new Revelation.* I know not, however, whether Charity itself can screen him in this Particular from the Imputation of temporising and pleasing the Mob, (for I would not be so injuri-

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ous to any of my judicious Countrymen as to think these Forms would be disagreeable to them) who were never yet in the right.

It has been hinted to me, that Mr. *Wh—fi—d* affected to pray by the Spirit, and was directly and immediately assisted by the Spirit of God in all his extemporary Effusions; and for that Reason preferred this Way of doing to the stated Forms of his own Church: which, however, I am told he has frequently used and recommended too.

Very likely his Ministrations and Manner must be adapted to and suit every Meridian, and run parallel to the Lines of Perfection as it is greater or lesser amongst his respective Hearers. It occurred to me, while my Friend and I were discoursing on this Subject, that the Apostle St. *Paul*, in one of his Epistles to the *Corinthians*, has this Expression *, *I will pray with the Spirit*. I own it is what I did not understand; though I am well assured, that no Christian can address himself to God in Prayer, without the Aid, Influence and Assistance of the Spirit of God; nor do we at any time come into his Presence in the proper Dispositions of Humility, Love and Reverence, but he is ready to assist us, and to

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set

* 1 Cor. xiv. 15.

set forward every pious Inclination we feel stirring in our Souls towards him.

But as this Text has probably given rise to the Expression so much used now-a-days, of *praying by the Spirit*, I readily enough thought, that the Meaning of the Expression must be governed by the Meaning of the Text: And as this was above my Reach, I asked my Friend, if *to pray by the Spirit*, in the Sense the Apostle mentions it in the above cited Passage, was a perpetual Duty required of all Christians? He said it was not; and that he much doubted, whether any Christian now living could with any Reason pretend to that Gift; for this very evident Cause, that it was one of the miraculous extraordinary Gifts which God, for gaining Credit to Christianity, and supplying the Necessities of the then Infant-Church, was pleased to confer on the Apostles, and other Christians of that Age; which Gifts, as Christianity got Footing in the World, did by Degrees wear out, and at last perfectly ceased.

This then must be too much for any Man to pretend to now-a-days; and no truly humble Man will do it, even tho' he had dreamed, * That he was to see God on Mount Sinai.

Do

* *List*, p. 14.

Do ye not think then, that it seems incumbent on Mr. *Wh—fi—d* to prove, (if he can) that *praying with the Spirit*, in the Sense and Meaning of the Apostle in that Place, is not one of these extraordinary Gifts? or at least by proper Vouchers to show, that this Gift is, even at this Distance from the Apostolick Age, conveyed to him for the *Conversion* of the poor *Americans* and *Scots*?

It is more than probable, after this tedious Trouble I have given you and myself, that I have at length stumbled on Mr. *Wh—fi—d*'s Errand into *Scotland*, by using the Word *Conversion*, which I hear is frequently in the Mouths of many of his Hearers, especially of the lower kind. But certainly, in propriety of Language, he cannot be said to come and convert us, who have made a Profession of the Christian Religion, introduced here by Saints of a higher Size, and, by what I can learn, of more disinterested Views, than this modern one, so many hundred Years ago.

I very well understand a Conversion from *Gentilism* to *Judaism*, or from *Judaism* to *Christianity*; and in this proper Sense I meet with the Word but once in the New Testament, * *Declaring the Conversion of the Gentiles*.

B 2

tiles. However, there is little in Words, when Men are in earnest; because it is of Things, and not of Names, I would be satisfied; nor would I have troubled you with this Remark, had I not been informed that Mr. *Wh—fi—d* is abundantly accurate in his way of writing, especially in controversial Points, and has ventured to attack the Bishop of *London*, in his Answers to some Passages of his Lordship's Charge to his Diocese, on Account of Impropriety of Language, and want of proper Distinctions.

Well! I suppose that Mr. *Wh—fi—d* does not say he has come to convert us to Christianity, but to make us better Christians, and to acquaint us, with more Power, and in *greater Demonstration of the Spirit*, with that real inward Change of Heart, Manners and Affections, which is the great Design of the Gospel to make on all its Professors. This is that Renovation of Mind, that New Birth, we read of in the Divine Oracles: And certainly, such a Change must be made on all Christians before they can be capable to relish the Joys and Pleasures of the heavenly State.

But were we all ignorant of this Doctrine, till the happy Moment that Mr. *Wh—fi—d* visited us? No indeed; for sure I am our own Teachers

Teachers have exhorted us, from the Words of a much greater Apostle than he, that we must *be renewed in the spirit of our minds, put off our former conversation, and put on the new man Christ Jesus*; and from one greater than either, *Except ye be born again, of water and of the spirit, ye cannot enter into the kingdom of heaven*. I would fain know, what Influence Mr. *Wh—fi—d* thinks the Baptismal Waters, impregnated by the Influences of the Holy Ghost, have on the Conversion of Men, who are duly entered and initiated into the Church?

But to come closer to the Point: Has Mr. *Wh—fi—d* really explained the Nature of this Regeneration and New Birth, as I have mentioned it, from the holy Scripture? Or has he laid before his Hearers the proper Evidences by which they can know that they are renewed in the Spirit of their Minds, and become New Creatures? Certainly this Spiritual Man must know, that Repentance and Amendment of Life is called Conversion, or a real Change, and turning the Heart and Mind to God, agreeably to these Words of our Saviour to St. Peter, *Thou when thou art converted, strengthen thy brethren*. The Scriptures set forth this Change by Variety of Expressions; by *Regeneration*, or *being born again*; by *Resurrection from the Dead*, and ri-

*Ang to Newness of Life; by Sanctification, and by being washed and cleansed from all Filthiness and Impurity; which three last Metaphors are implied in Baptism, which is called Regeneration in the Epistle to Titus *: According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.* I have ask'd you, if this young Divine has taught the poor unenlightened Scots, in what particular Way this great Change is effectuated, and who are the Agents principally concerned in this New Creation? Does he tell his Hearers, that Man's Co-operation is requisite; and that he has Power to open his Eyes, and admit and receive the Sacred Influences of Heaven when vouchsafed him? Or that the Spirit of God does all himself; and that instantaneously too, and by the sole Means of Preaching three or four times a-day? which is the only way I hear Mr. *Wh—f—d* has taken to renew and reform our Natures, and to gain us, at least some Things of ours, to himself, or to some other Ends, equally unknown to me as he is himself.

I am the more apt to believe that this is the Case, (and if it is otherwise I beg Forgiveness) both from his own sudden Reformation, and the Language of some of his Hearers.

As

As for Mr. *Wh—fi—d* himself, he was the soonest converted Saint I ever read of, a few of a higher Size excepted, who were obedient to the heavenly Call vouchsafed them, not in Dreams, but in broad Day; for, by his own Account of the Matter, as I hear, his unspeakable Pressure both of Body and Mind, continued only for a Year: And yet many of his Hearers, I am told, have come off enlightened and converted in one Hour. No doubt many well-meaning People have attended this Gentleman's Ministrations; and I have been told, that tho' (as they themselves owned) they heard no new Doctrine, yet they found themselves penetrated and affected beyond what ever they had been from the ordinary Ministrations of their own Pastors.

This perplexed me much, nor could I make any Account of it till I applied to the good old Gentleman, who had more Experience of the Spiritual Life than I had. He told me, that our Countrymen have been very remarkably kind to all sorts of Strangers, from the lower to the higher Stations of Life; and that as extemporary Preaching was the great Mean by which their Eyes were opened at the remarkable Period of the Reformation, they have continued fond of it to this very Day; that the more Injudicious and Ignorant have always

been caught with Voice and Vehemence :
 Nay, added he, the more Judicious feel a great
 Power in Sound. I desired a further Explan-
 ation of this. Why then, said he, to be in
 earnest with you, I must tell you, that Men
 may be furthered in any Grace and Virtue,
 when they are stirred up to a greater Quick-
 ness in devout Affections, and find in them-
 selves more ardent Desires and a higher Passi-
 on for them ; especially if these Affections
 were kindled in us, not only by pleasing Si-
 militudes, familiar Phrases, solemn Looks,
 melting Tones, or the Preacher's Passion and
 Vehemence, but by the Weight and awaken-
 ing Force of the Reasons and Things them-
 selves which touch'd our Hearts, either when
 they came from him, or afterwards when we
 reflect and dwell upon them in our own Me-
 ditations.

If we are put into a religious Heat and good
 Affection only by Voice and Vehemence, and
 the Shew and Solemnities of Action ; that in-
 deed is something, if a wise Man have the
 Government of it, who will apply it to the
 bettering of his Life, and fix and fortify his
 Resolution, whilst that religious Heat is upon
 him. Tho', I confess, if he stops in the Af-
 fection, and does not take Advantage thereby
 to be thus resolved, he must in the End be
 much

much more pleased than profited. But when the Conviction of our Understandings goes along with this Agitation of our Fancy in the affecting of our Hearts, and we are struck by considering the Greatness of the Motives, and the Weight of the Things, then have we such pious Affections as probably will be of good Continuance.

It were well, that Mr. *Wh—ft—d*'s Hearers examined themselves on this Principle, and reflected, whether their being so much affected was owing to the Singularity of his Action, Voice, Vehemence, his own Seriousness, or to the Weight of the Doctrine, and the Forcibleness and Strength of the Motives and Arguments by which he supported it. I have been insensibly carried on thus far, from mentioning the Article of Conversion, which I am afraid many modern Saints have boasted of, before it was nigh completed. His, Mr. *Wh—ft—d*'s, was, after rude Sufferings in Body and Mind, brought about in a very extraordinary Manner. I am really in some Awe to repeat it, being, as it was represented to me from the Words in his printed *Life* *, a nigh Approach to Blasphemy. ‘ About the End of seven Weeks, and after I had been groaning under an unspeakable Pressure both of Bo-
dy

dy and Mind for about a Twelvemonth,
 God was pleased to set me free in the following Manner. ‘ One Day perceiving an
 uncommon Drought, and a disagreeable
 Clamminess in my Mouth ; and using
 Things to allay my Thirst, but in vain, it
 was suggested to me, that when *Jesus Christ*
 cried out, *I thirst*, his Sufferings were near
 at an End. Upon which, I cast me down
 on the Bed, crying out, *I thirst ! I thirst !*”
 I really stood amazed on reading this Passage,
 and it was so shocking, that nothing could satisfy me, till with my own Eyes I should read it in the printed Account of his Life, which is now before me, with the other Passages referred to in this Letter ; all which I now find to be faithfully transmitted to me from the Paper intitled, *A Short Account of God’s Dealings with the Reverend Mr. G. Wh—fi—d.*

Here then we have the last and finishing Strokes of Mr. *Wh—fi—d*’s Conversion, together with the Evidences of it, which I should think to all unprejudiced Minds speak out the rankest and worst kind of Enthusiasm, the Heights of spiritual Pride, and the strongest Delusion I can imagine. This Passage of his Life I hear has given some Disquiet even to his very best Friends ; nothing brings him off with them but his Sincerity. But, alas ! can

a Man be sincere to speak after this fashion? How could he dare to run the Comparison between the natural Cravings of a melancholy Constitution, drench'd in the Fumes of a misguided Imagination and Lowness of Spirits, and that *Sacramental Thirst*, as the Ancients speak, that sacred vehement Desire and Thirst which the Son of God had for the Salvation of Mankind? Had there been no other forbidding Passage in the Account he makes of himself but this one, (as many more there are) I should think it more than enough to persuade every thinking Person amongst us, that he has more of Craziness than of Grace, and that this Son of *Levi* has taken by far too much upon him,

I have perhaps dwelt too long on this, and I am glad to hear, that several amongst you begin to open their Eyes. And no wonder they do; it is full Time. And no doubt, Sir, you will think it is Time I should have done with him and this long Letter, which I designed purely for the Love and Regard I have to Society, and that I might pave the Way for some abler Hand to undeceive those many that are yet liable to be misled, by one who was neither sent to teach us, whose Errand can answer no other Purposes than what is foreign to us, and whose Instructions, as they

they bear in the main little or no Conformity with the Doctrine of the Gospel, must have a very bad Influence on the Lives and Practices of the more ordinary and ignorant part of Mankind. I have heard this is casting up daily amongst you in several Instances, which I avoid to mention.

To conclude then, Allow me once more to beg your Forgiveness for the Length of this Letter, and, as I have been all along upon the Interrogatory, to ask you on the whole, What more Light Mr. *Wh—fi—d* has thrown upon the Doctrines and Duties of Christianity, than what we have daily afforded us by our own Spiritual Guides? Particularly I desire to know, What Cure he has brought for our Divisions? Whether or not are the *Seceding Brethren* brought to a better Mind by his means? Has he healed up their Sores, and removed the many Mistakes with their Brethren? or has he widened them? Are there any remarkable Changes made by Mr. *Wh—fi—d*'s fervent and frequent Ministrations on the better sort of Folks? Does Luxury in Eating and Drinking and Equipage abate? Are they rendered more humble, and condescending, and charitable? Have poor Housekeepers in the City, or have their own poor Relations been more relieved in their Necessities

ties by what this extraordinary Messenger has inculcated? How do the well-meaning Ladies who have been Mr. *Wh—fi—d*'s close Hearers, behave? Whether have the many precious Truths delivered, possess'd them of more Chearfulness of Spirit? or have they left them sullen and cloudy, doubtful of their State, more reserved in their ordinary Conversation, more censorious, and reformed only as to Matters purely indifferent?

Finally, I want to know, What good Success Mr. *Wh—fi—d* has had amongst the Servants and the inferior sort of People? Has he warmly recommended to them the Duties of Christian Morality, greater Candour and Fidelity in the Discharge of their Duty in the several Stations of Life allotted them by Providence? or are their Heads now stuff'd with airy and unintelligible Notions of Religion, such as tend to the Subversion of Peace, Quiet and Regularity in the Families they serve, and the Contempt of their ordinary Pastors and other Superiors set over them by God for their Good, and Edification in Piety and Virtue? If thus turns out the Case, (and I pray God it may not) it had been better that Mr. *W—fi—d*, as he was born in an Inn, (of which however he makes no small Boast) should have lived and died in it; for the Effect

fect of misleading People in the lower Stations of Life, with whom we must have Connections, as they are Members of our Families, and have Trusts in them too, is most lamentable in Society, and is what every Master and Mistress in *Edinburgh* and elsewhere must sooner or later feel to their Cost.

I am, &c.

P. S. I hear something will soon be published concerning the State of the Inhabitants of the Colony in *Georgia*, together with some late Discoveries about the Misapplication of the Money collected by Mr. *Wh—fi—d* in *Boston* and other Places of *New-England*, which, instead of being sent to that Hospital, was remitted to *London*; and the two following Queries have been proposed in some Companies.

1. Whether it has not been always the Custom in *Great Britain*, and particularly in the City of *Edinburgh*, to make Application to the Magistrates of the City, Justices of the Peace, &c. by Briefs, or other Methods countenanced by Authority, in Cases of Collections for Hospitals, and the Support of the Poor abroad? Or if one Man concerned, perhaps no more than a Chaplain, and a single Member,

ber, without any proper Evident from the Society, or registred in their Books, can take upon him to collect Money, and in large Sums too; and get Bills paid to his Order, without any mention made of a Copartnery, or for what particular Uses the Money so remitted by Bill is to be employed?

2. Whether or not will the Money thus remitted by Mr. *Wh—fi—d* to *London*, in the Event of his dying here, belong to, and be claimed by his Heirs?

In the mean time 'tis once out of our Hands:
Post est occasio calva. Some Years ago, we were told, that Mr. *Wh—fi—d* was a Gentleman born to 5 or 600 *l. per annum*; which put me in mind of the following Character of *Damasippus* in *Juvenal*, Englished by Mr. *Dryden*.

*Shameful are these Examples, yet we find
(To Rome's Disgrace) far worse than these behind:
Poor Damasippus, whom we once have known
Flutt'ring with Coach and Six about the Town,
Is forc'd to make the Stage his last Retreat,
And pawns his Voice, the All he has, for Meat.*

For, without any proper Evidence from the
Society, or registered in their Books, could be
asked him to collect Money, and in large Sums
too; and get Bills paid to his Order; without
any mention made of a Quarterly, or for
any particular Use the Money is to be
employed.

2. Whether or not will the Money be
employed by Mr. W. to Charity, in the
Event of his dying here, before so, and be
claimed by his heirs?

In the year 1707, is once out of our Islands
Top of the century. Some 7 years ago, we
were told, that Mr. W. was a Gentle-
man born to 2 or 3000 per annum; which
put me in mind of the following Character of
Damon, as in General, described by Mr.
Dryden.

Remember me to that Example, yet our kind
(To Rome's Disgrace) for wickedness the kind
Poor Damocles, whose one bare sword
Threatning with Death and Sin about the Crown
Is forced to leave the Stage his last Reward
And crown his Neck, the All he has for Rent.

